WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS

THE 'GREAT SOCIETY'S' IMMIGRATION PLANS
RAYMOND B. TREADWELL

REPATRIATION: SOLUTION TO A PROBLEM
DREW L. SMITH

THE LOWERING OF THE STANDARDS
ANDREW FOUNTAINE

TRUTH ON WAR CRIMES
AUSTIN J. APP, Ph.D.

PATTERN FOR VICTORY
FREDERICK MACMILLAN

VOLUME X NUMBER 3 MARCH, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

Volume X Number 3

March, 1965

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Letters

Dear Editor:

We would like to thank you for our subscription to WESTERN DESTINY which lasts for one year. WD will be placed on our shelves so that all our students will have an opportunity to read and enjoy it.

L. GRIFFIN COPELAND, Librarian
Florida College
Temple Terrace, Fla.

Dear Editor:

We want to express our sincere appreciation for your having honored our request for copies of WESTERN DESTINY. We have now received Numbers 1-6, and these are being sent on to be fully cataloged, so that those who use this library will know that this publication is available here.

We are grateful to you for making it possible for us to have this publication. It will provide a good range of reading material and certainly should stimulate serious thinking in a number of areas. . . .

IRENE BARQUIST
Stanford Libraries
Stanford, Calif.

Dear Editor:

Joseph M. Salmon's article, "A Three-Phase Program for Western Survival" in your January issue is one of the best I have read in a long, long time. For one so young he is an intellectual giant. Please let us have more of him.

ROBERT B. MILLER
Kerrville, Texas

Dear Editor:

Comments by Potworowski on Yockey in the October issue are an inspiration. I have been trying to prepare such a critically needed review for Culture Bearer friends, but Potworowski's article is just what we need.

OSCAR WYCLIF HARMAN
Chicago, Ill.

Dear Editor:

Re: Nov. issue, lead editorial.

In substance the editorial speaks of Senator Goldwater's deficiency in field generalship and astute strategy which resulted in his defeat.

. . . I see an entirely different picture . . . Barry was chosen by the upper echelon of the Council on Foreign Relations.

. . . His assignment was to capture the Republican nomination and . . . throw the election to Johnson . . .

You are publishing a mighty fine and much-needed magazine of scholarly articles and I wish you every success in keeping up the good work.

ROBERT C. SCHWAB
Ellsworth, Maine

Dear Editor:

May I thank you for the intricate diagnosis shown by each writer in the treatment of his article. Yes, indeed, it is a treatment that is not to be forgotten.

IONE REID
Miami, Fla.

Dear Editor:

I have been a subscriber to WESTERN DESTINY since its inception and have enjoyed it very much, however, now I must take exception. Though the article by T. Geoffrey Fowler was interesting and informative, I must voice my dissent regarding his inference that immunization is inefficacious and suggest that he has strayed too far from his realm. Any practicing physician, by history and experience, can attest to the effectiveness of active immunization in obviating the ravages of pestilence such as small pox (which very nearly destroyed Europe), tetanus, poliomyelitis, diptheria, ad infininitum. Indeed, it is the failure of people to periodically bolster their immunity that leads to a decrease in antibody titre. I would tend to agree with the premise that immunization together with other medical advances is not *necessarily* a *universal* good for it has tended to perpetuate incidentally many who are genetically inferior physically and mentally and this coupled with their propensity for procreation has created an inordinate percentage of inadequates in our social structure.

E. J. HOHLER, M.D.
Mineral Point, Wis.

THE WORLD'S GREATEST

We are given to understand, through British sources, that the recent fatal stroke of Winston Churchill was brought about by his knowledge of the impending marriage of his daughter, Sarah, to an American Negro, one Lobo Nocho. It is not this that surprises us, it is that we are unable to understand why the so-called "World's Greatest Man Of All Time" was so surprised at this clear and logical culmination of the contradictory and disastrous policies he followed which brought him to the pinnacle of fame and success and the title of "The World's Greatest."

No one could deny that Winston Churchill possessed many talents. He was a master of the English language, both spoken and written. He had a flair for inspirational leadership. He was cunning and clever in debate and in diplomacy. He was able to show courage of both the physical and moral kind, if one can thus loosely define what it was that led him to stand up for questionable and vile causes. His writing would indicate that he understood something of the logic of history. His early writing, in fact, showed a distinct "racist" approach — an approach which quickly changed when he got scent of the spoor of political success. He appeared to be proud of the origin of the English people from German tribes, and he had no doubt of the hierarchy of races, with his own at the summit. And some of his early writing shows him to be outspokenly opposed to Communism. There is the article he wrote for the February 8, 1920 issue of the *Illustrated Sunday Herald*, "Zionism vs. Bolshevism," for example. Speaking of "the schemes of the International Jews," he says:

> Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Wieshaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. [Nesta] Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underground of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

TERRORIST JEWS

> There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or Zinovieff, the Dictator of the Red Citadel (Petrograd), or of Krassin or Radek—all Jews. In the Soviet institution the predominance of Jews is even more astonishing. And the prominent, if indeed not the principal part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases, by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

Who would believe that the writer of such words would be the very one to stake his political future upon the declaration of war against a Power which was endeavoring to come to grips with this malevolent force?

But Churchill, the master of words, cannot be understood by what he said, for he used words to hide his intentions and to secure the support of others for schemes which, though they would lead inevitably to ruin just as surely as his own daughter, would nevertheless bring him the power he sought at all costs.

When he called for "Blood, sweat and tears" from Englishmen as the only alternative left to save themselves from "slavery," he neglected to say in even less exalted terms that Germany wanted peace with England and was willing to do virtually anything to secure it, from letting British soldiers escape unharmed at Dunkirk when German armies could easily have annihilated them, to sending Rudolf Hess to see high British statesmen—a "war crime," by the way, for which this tragic man is still imprisoned. The fact, however embarrassing it may be to even some so-called "Conservatives" in America, that it was Britain which declared war on Germany, and not vice-versa, for Germany's invasion of Poland—and yet did not declare war on the Soviet Union when it invaded Poland at the same time—is yet a fact which reduces to cold ash the arguments and excuses of why Europe had to be thrown into a War from which only Communism and chaos could emerge triumphant. It was Churchill who played the key part in this grand betrayal of the West.

Once he had succeeded in involving Britain in a useless and disastrous fratricidal war, he was not above telling the most atrocious lies to work the Allies into a fever pitch of blood lust, hatred and contempt for the "enemy." He lied when he accused Germany of initiating the savage practice of indiscriminate bombing, a barbarous practice which has, today, made the civilian populations of every nation "combatant." This retreat from sanity is a far cry from the days when only armies were considered to be combatant, but we are not supposed to wonder why it must be so: we are expected instead to assume that it is a "natural" way to fight a war—to annihilate entire populations. As it was Britain who initiated

(Continued on page 10)

The Lowering Of The Standards

By ANDREW FOUNTAINE

The son of a British Admiral, our author volunteered at the age of 18 to fight for Franco against the Communists in Spain. During the Fratricidal War he was a gunnery officer and was severely wounded in the Pacific. Afterwards, he came into contact with Francis Parker Yockey and became one of the first Westerners to be deeply influenced by the philosopher.

A Contributing Editor of WESTERN DESTINY, *Fountaine is president of the British National Party and a frequent contributor to its organ,* Combat, *of which John Bean, also a Contributing Editor of WD, is Editor. In this article, excerpted from a series appearing in* Combat, *Mr. Fountaine compares the careers and times of two historical figures from the Roman and Western annals, drawing an analogy which not only helps us see the past, but also the present.*

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It is our contention that the idea of an Imperium or Civilization is the sole maintenance of an Aristocracy of Form; that apart from its constant war against an outer enemy (the barbarian), it is in ceaseless struggle against inner forms intent on destroying it (Liberalism, Bolshevism and the masses which are its instruments). Whilst Form holds the obedience of the masses the outer enemy is merely a routine problem, but when the authority of Aristocracy declines—outer defense becomes impossible, the inner enemy assumes dominant proportions, and Bolshevism and Barbarism join forces in a combined effort to destroy Civilization itself. Once Aristocracy begins to prostitute its visible assets in order to preserve itself, the very purpose of its existence ceases to be valid. A modern example of this was the Russian revolution of 1917, where the success of the Bolsheviks was the measure of the cowardly abdications of Tsarist Aristocracy.

An army of stags led by a lion is still an army of stags, but an army of lions led by a stag is no army at all but a disintegrating swarm who become individual victims to a combined enemy.

THE HISTORICAL PROOF OF ROME

In the rise and fall of Rome lies the historical proof that great civilizations and nation-states with their attendant ethics and freedoms can be created by a hierarchy; and because all such Imperiums are ideas—and even cities are ideas—they cannot remain in any order or perpetuity unless the Form of faith which sustained them is also perpetuated. Once the idea fails—all fails, and the city itself degenerates into an amorphous mass of conveniently placed masonry, formless and soulless.

Rome herself was created by conquest, sustained, maintained and augmented by conquest. The dynamic of Republican Rome was the worship of Terminus—the god of the boundaries—a symbol of Jupiter in the realm of frontier extension; and the furtherance of Terminus as an expanding necessity was a faith in the early Romans stronger than life itself. But from the time of Augustus the faith wavered, and conquest became the servant of containment. In the reign of Constantine the faith was extinguished—the minimum standards were lowered; even containment was abandoned for retreat, and the subsequent death of Rome was total.

THE "VIRTUES" OF CRETINISM

The urgency of our own times permits us of no facile equivocations, either to placate the outrage of religious susceptibilities or to soothe the wounded self-complacency of weak minds. Basically speaking the lowered standards in all the forms of our own national life, from the defection of Bishops to the amorality of proletarian youth are only *effects;* the problem today centres in the fact that *no standards exist,* and that authority, the sole creator of standards, *no longer functions.* Indeed the very premise of modern Christian Social Decomrocy expressly excludes all forms of authority, duty and national honour. And with monotonous regularity, day by day and hour by hour the lying propaganda of journalists, renegade priests and child psychologists proclaim the "virtues" of cretinism, feminism and decadence to an apathetic public audience of servile humanity.

Christianity as we pale faces have known it for 1,000 years was a uniquely European phenomenon, and while it borrowed superficially from the mythology of a Jewish heresy, it bore no resemblance inwardly to the Primitive form of that name. Christianity did not found European civilization, on the contrary, Gothic culture form developed Christianity and fashioned of it organically a great faustian dynamic which *alone* expressed a purely EUROPEAN will-to-power and a message which could have no call for any other race of men. Authoritarian, chivalrous, honorable and mystical, it transcended the temporal extravagances of Popes, Kings and Bishops. Its inner message was never felt as dogma or ritual, but rather in those expressions of a purely European soul feeling—the great sacred paintings of bygone masters, and the mighty Gothic cathedrals built to the glory of God and expressing in every loving inch of symmetry and proportion a tremendous and agonizing yearning to leap heavenward from their earthly bonds.

RENEGADE HIERARCHY OF THE MODERN CHURCH

But today, in an age of sick fancies such works of art are not possible to Western man; Christianity—that other form, dominates and paralyses all national purpose; corrupting and degrading, it projects itself as the denial of destiny. And this today expresses itself unmistakably. In the filthy obscenities of Coventry Cathedral, externally shaped like a factory and inwardly resembling a pornographic supermarket; or the type of increasingly popular enlightened passion play, where Christ is portrayed as a

reformed Negro drug-addict with attendant disciples as nose-picking teenage beatniks with a morbid compulsion to imitate the primitive howls of native ground apes.

And behind all this are the renegade hierarchy of the Church—the ecclesiastical eunuchs, beggars and parasites who lead the pacifist and treasonous insurrections in the streets, and proclaim vice as virtue, and natural justice, honor and authority to be intolerable; the Christian proselytizers of native peoples who eulogise the most primitive and barbarous of mankind as a new standard of enlightenment; and finally, the most numerous of its kind—the precious "with it" parson who, finding the simple dignities of European Christian faith too hard for the majority of senseless pleasure-seekers, proclaims himself as a leader of youth, affects the manners and modes of retarded juvenility and spreads far and wide the ethical syphilis of Hollywood erotomania.

This then is the *visible* form of Christianity which debauches every aspect of modern life: a reversion to the primitive Magian mythology. This then is the modern Christianity where those who are commissioned as the defenders of the faith are conspicuous by its betrayal. Like the modern Conservatives they conserve only the revolutionary policies of their opponents. It is not those who deny modern Christianity who blaspheme; it is the Christian presentation itself which is profane and blasphemous, for it is an affront to God and the spirit of higher man.

FACT AND TRUTH

All this is not new in the World-as-History, for Rome herself was divided and subverted from within long before she was conquered from without. The stage is now set, and the ghostly actors from the past are reincarnated in their modern roles; and that which deflects the idea and purpose of our own times is precisely that which destroyed Roman civilization: that insidious creeping Christianity which we call Bolshevism.

It is not our purpose here to expound a new ethical doctrine, or even to further the cause of an old moral philosophy. Our concern is not with religious truths, but with historical, *political* facts. Our objective in a relevant and specialised study of past facts is to ascertain not only the meaning of the present but an objective prediction of the future.

Between fact and truth lies a formidable gulf of irrelevance; the one belongs to the World-as-Nature, the latter to the World-as-Intellect, and whilst all facts *must* be true, the converse by no means necessarily holds good. Witness the astronomer Galileo who, in an age when the natural order of things was disposed by Papal edict, proclaimed the fact of the earth's solar orbit. No one believed him. In an age of faith such a statement was impossible of belief, for it knocked the bottom out of Christian dogma—a heresy which could only be annulled by a recantation. Under torture Galileo recanted and re-affirmed the "truth," and scientific discovery was thereby retarded by many decades.

All *facts* in the world of natural phenomena are capable of demonstrable proof. Many are self evident and require no proof: that night follows day, that hens lay eggs, and that bodies projected off a cliff tend to fall downwards. Truths, unlike facts, are relevant only to the age which informs them. Religious truths—immaculate conceptions, resurrections and miracles, etc.—are incapable of visual demonstration or tangible proof. They are sustained only by faith. Indeed if such truths could be demonstrated faith would cease to exist.

THE EMPLOYMENT OF FAITH

In the rise of culture states and civilizations faith has ever played a dominant role in which no one race or religion has held a monopoly. But that role has ever been confined to the kingdom of the mind and it has no transitive action in the physical world. By itself, faith can neither remove mountains nor destroy an enemy, though the belief which sustains it may lead to the discovery of the tools and weapons which will achieve both. The following examples from history demonstrate the employment of faith by its misuse in the transitive sense, and by its use in the intransitive.

The first is that of the defection of the Emperor Montezuma and the subsequent conquests of Mexico.

The second is of King Canute, who let it be put about that he had an extra temporal power by divine delegation, whereby he could command the elements at will. It was decided to put the matter to the test. Assembling themselves on the seashore, Canute and people sat down to await the flood tide, wherein it was confidently expected that at the King's word of command the sea would turn back from its course. In came the tide. Canute ordered it back. It still came on. He tried again and again, desisting only when his deck chair became awash. The result of Canute's experiment was a plethora of wet feet and a subsequent scarcity of faith.

The third example took place in the year 1075, when a quarrel arose between the Emperor Henry IV and the Pope, Gregory VII. The latter promptly put the Emperor under interdict. Whereupon Henry marched on Italy, and caring little for superstition determined to press the issue by force of arms. But not so his soldiery. The news of Gregory's curse brought only terror. To them the world was a vast space, peopled by those fantastic beings which are still to be seen on Gothic towers. These demons obeyed the Monk of Rome, and the army melting from the Emperor under a nameless horror, left him helpless. Thus through the magic of faith, and not through force of arms, did Henry appear before the gate of Canossa a penitent in white raiment standing in the dreary winter snow for three winter days, seeking the pardon of the magician who had defeated him. Thus was faith restored.

HUMAN NATURE DOES NOT CHANGE

It may be urged that all this is old, old history, and that we live today in an age of scientists, economists and psychologists and not magicians. Names change, but not so human nature. Magic remains with us, and in these present days—highly credulous and therefore superstitious—it is used daily as a formidable weapon under the name of political and religious propaganda.

Are these not rational facts? He who has no confidence in himself is a Montezuma; he who raises sterile hope in the hearts of his followers is a Canute, and he who can

by sheer force of faith in himself subdue his enemy is a Gregory VII.

THE COMPARISON OF CONSTANTINE

We have chosen to single out Constantine for a brief study because his time, purpose and characteristic, his method and impact, bear the only relative comparison between the decaying Classical Age and Western Civilization under the Churchill dynasty of our own time.

One of the most sterile forms of contemplation is that of the "what might have been, if." If Constantine had not been, would Roman Civilization have lasted? Probably not; the signs of the lowered standards were apparent long before Constantine, just as the signs of our own Western decay of the 20th Century were apparent in the 19th. What is *certain* is that the overall impact of Constantine made the destruction of Rome *inevitable;* in the same way that the advent of Churchill with his siren-suited diplomacy and two-fingered buffoonery prematurely fired the demolition train of our own Empire.

This similarity between Constantine and Churchill is all the more remarkable in that even their superficial divergence in interest shows an astonishing uniformity in treatment. Constantine was by profession a soldier who dreamt of becoming a world statesman. Churchill was a journalist who aspired to become a great captain. As a statesman Constantine was a lethal disaster. As a militarist Churchill was even more so. Both had their way with disastrous consequences for their respective Empires. Yet it is a tribute to their individual skill in dissemblement and propaganda that those who were to suffer most were among their most loyal supporters, and that in general *both were believed.* Both were of mixed origins. Constantine a Roman-Darcian, Churchill an Anglo-American. In Constantine's case, however, there were no initial conflicts in national loyalties since Darcia was a Roman colony.

Constantine was brought up in Britain and elevated to the purple in York. By a series of adroit political manoeuvres and a sequence of internecine wars in which many of his former comrades were liquidated he achieved his aim of the title of Augustus.

The division of national life throughout the Empire brought about by civil faction had reduced the Form and Order of Rome. The Patriciate had sunk into apathy and private life, the hoi poloi openly proclaimed its mastery of the streets, while Primitive Christianity had infiltrated not only the barbarian legionary auxiliaries but also the lower orders of Rome itself. Instead of using his power to restore authority Constantine adopted the course of expediency and popularity, and became the first guardian of civilization to adopt the motto "if you can't beat 'em, join 'em."

In aid of his grand strategy of universal popularity he proclaimed revolutionary Christianity as the order of the day, and enforced his decree against loyalist Rome by proscription. He filled the great offices of state with servile parvenues, barbarians, Christians and his own relatives. While those who had deserved well of their country in defense of its national order were relegated to banishment or obscurity.

LEGIONS DESTROYED FROM WITHIN

Yet as long as the Roman legions, nourished by the memory of past exploits, had maintained their martial pride, their discipline and the consciousness of their traditional established strength of 6,000 men, then each of these bodies was singly and visibly an important object in the cohesion of the Empire. Fearful of any potential opposition of unity, Constantine deliberately undermined and democratized the national purpose of the Roman army. On account of their susceptibility to facile Christian indoctrination, barbarians were commissioned to the cohorts. And to provide a larger commission vacancy for sycophants, the number of the legions was doubled while the strength of a legion was reduced from 6,000 to 1,500 men; the resultant bands of heterogeneous infantry still assuming the same title and honors. While the combat troop defending the frontiers were socially degraded and frequently remained unpaid, those of the Praetorian Guard and ceremonial troops had increased emoluments. Nonetheless, as in the Churchillian Home Front of Britain's imperial twilight, *everyone got a medal.*

Thus little was left of that severe simplicity, which in a resurgent age had distinguished the disciplined battle line of a Roman Army from the confused host of an Asiatic monarch.

To the terrifying rise of civil violence and unnatural vice Constantine showed a truly liberal indulgence, though as a sop to the Christian hierarchy he outlawed natural adultery and prescribed a cup of molten lead for those found guilty. As a monument to his own glory he built Constantinople at the cost of despoiling the art treasures of the rest of the Imperial metropoli, and as a bribe to plebian acclaim he introduced the first liberalized welfare statism which paid the most useless for their existence and bankrupted the exchequer.

A degraded society whose loftiest aims found expression only in circus contests Constantine found no less difficult to convince than modern day presentations of erotomania and socialism find opposition in a fashion cult of "twisters" and cup finalists.

So did Constantine contrive things that Roman order and the meaning of Romanness were destroyed; that loyalist and traitor became irrelevant, interchangeable words, and that Rome herself subsided into a geographical reference of undifferentiated human material. Thus were the Roman standards lowered biologically for the barbarian conquest from within.

The same timid policy of dividing whatever is united, of reducing whatever is eminent, of dreading every active power, and of expecting that the most feeble will prove the most obedient pervade the institutions of Churchillian conservatism in Britain today. And as Constantine achieved for the barbarians and Christians so did Churchill achieve de facto for the Bolsheviks and Zionists. For Churchill's culminating triumph was the occupation of the British Imperium by the juke-box civilization of Washington, whose primary tactic had long been dedicated to the achievement of anti-colonialism as a Bolshevik world view.

At least prior to Churchill's reign America had been our stimulating opponent. Today she is our pernicious friend.

Pattern For Victory

By FREDERICK MACMILLAN

Nothing could be quite so dangerous to the status quo than the simple ideas expressed below. With all of the present discussion concerning the future of the Republican Party and Conservatism, very little is heard about the plain basics of where are the Conservatives going to get the votes they need for lasting victory. This question tends to become lost in vaporous discussion of ideology and technical details.

Mr. MacMillan, a resident of Chicago, sent us this article which he wrote "years ago" and privately circulated. The only argument we could give to it is that since he wrote it the Negro vote has changed from three or four to one Democratic to nine to one.

Unless we know our proposed destination there is no purpose in starting upon a journey.

Our purpose is to defeat Communism and to save Western Civilization.

Western Civilization is a White Civilization. It is under attack both by the Communists and by the colored peoples of the world. This is a two pronged attack, not a unilateral one. If we fail to face up to this reality we are defeated before we start.

DOMESTIC OBJECTIVES

To achieve our goal, Conservatives must gain control of the American Government.

The Democrats remain in power because their city machines dominate our major cities.

The Democratic control depends upon their city machines holding both the White and the Negro vote.

The power of the Democratic City Machines can be destroyed by compelling them to choose between retaining the White or the Negro vote. After the race issue is raised, the Democrats cannot hold both. The Republicans have little to lose by raising the race issue. The Negroes now vote three or four to one Democratic.

Defeating the Democrats is futility if we do not first capture control of the Republican Party. It should not be our purpose to transfer the control of our country from one group of traitors to another.

The control of the Republican party is now in uneasy balance between the mildly race-conscious Conservatives of the rural areas and small towns and the Pinko, Rockefeller-Percy type integrationists whose power rests in the suburbs and in the corrupt city organizations.

By raising the race issue, Conservatives can take over control of the Republican city organizations and roll up majorities in the primaries of two to three to one. Through an alliance with the rural conservatives, the Rightists can take control of the Republican state organizations.

When Rightists, through use of the race issue, take over the Republican city organization and break the dominance of the Democratic city machine, they can take control of the state. Stressing the race issue will also give strength and direction to the embryo Republican organization of the South.

Once the delegates from one Northern state walk out of the Republican convention, the Southern Democrats can no longer remain in the Democratic Party. Either there will be political re-alignment or the Republicans will take over the South. In either event the Rightists will take over the country.

OTHER NATIONAL OBJECTIVES

The growth and continuing power of the Communists is not primarily due to Communist strength. Instead it results from acts of omission and commission by persons within the American Government.

The colored peoples of the world have no position they can maintain by their own strength. They could not stand up to the Eighteenth Century soldier armed with a muzzle loader. Against modern weapons, any resistance is suicidal. The existence of the colored nations other than China depends upon American sufferance. Communist China exists only because of the support of Soviet Russia.

Tropical Africa must unite into a nation under the protection of the Western Powers. The American Negroes must be given an opportunity to return to the home of their ancestors and assume the leadership of their people.

Common market areas must be established throughout the other non-communist areas of the world and the leadership placed in the hands of those capable of leading the educational and economic advance of their people. Military support must be furnished by the United States.

In such an ordered world, the need for capital investment and manufactured goods would be so great that the prosperity of America and Western Europe would be assured for at least a generation.

Finally, the Soviet empire must be kept under constant pressure by encouraging the nationalistic aspirations of its captive people.

If those things are done, Communism, contained within its own borders and denied access to the outside world, will fall of its own weight.

BASIC PREPARATION

Develop a popular, easily-understood program directed toward the race-conscious elements of our country.

Provide literature to be placed in the hands of workers.

Establish a headquarters from which activities can be directed.

THE 'GREAT SOCIETY'S' IMMIGRATION PLANS

By RAYMOND B. TREADWELL

Perhaps the worst legislation pending before Congress is in the field of immigration, and as there are few issues as important to America as this, it behooves all Conservatives to make themselves aware of the facts, and to disseminate the truth widely. Mr. Treadwell, a Californian, has made a deep study of the subject and has prepared this article for readers of WESTERN DESTINY.

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On Wednesday, January 13, 1965 President Johnson sent to Congress for passage into law a new immigration plan. The new immigration plan would replace the McCarran-Walter Act of 1952. According to the press releases the new law will "emphasize special skills" and will help "reunite families." The propaganda ploy here is to insinuate that the present law does not "emphasize skills" or "help reunite families," and is thus inhumane. The technical details of the new law need not concern us here, but based upon past proposals by the Left it would have the following effects: 1. It would triple present immigration from 300,000 to 1,000,000. 2. It would let down the bars to mental and physical defectives. Millions of sick and diseased would flood into America. 3. It would let down the bars to subversives and virtually prevent their deportation. 4. It would place into the hands of the President or Attorney General discretionary power to admit hundreds of thousands of immigrants on their own volition. 5. It would discriminate against White European Christians who founded and developed our free republican form of government in favor of non-White, non-Christian Asiatics and others who have no concept of freedom and responsible government. 6. It would let in millions of skilled and unskilled without any promise of a job.

What the liberal-socialist Left wants is a law which in its ultimate effect would be economic, cultural and racial genocide for White Christian Americans. Immigration would become an alien right, not a privilege. Hundreds of millions of foreigners would choose America, but America would not be able to choose them.

As usual the noisy quasi-subversive claque of card-carrying Communists, college professors, clergymen, foundation heads, movie stars, billionaire Marxists and other assorted types endorse the proposed law. All the propaganda devices of Orwell, Pavlov and Madison Avenue will be used to create a climate of "non-think" and "conditioned reflex" of acceptance, or at least no objection.

In order to assess any new immigration law it is necessary to see what America has done in the past, what other countries have done, and a look taken at our economic and employment position as it exists today and what it may be like in the future.

THE CONQUEST OF A CONTINENT

First, let us see what America did in the past with regard to immigration. While there were some small settlements by the Spanish, French and Dutch before the Pilgrims and Virginians arrived, the major development of America began around 1620. The early Colonists were mostly English, Scotch, Scotch-Irish, Welch, Dutch and French Huegenots. These were the people who cleared the land, fought the wars of independence, 1775-1781 and 1812. The Constitution and its freedoms were also hammered out. In the middle of the 19th century many Irish, Germans and Scandinavians arrived. It is important to remember that for 270 years our whole population came from one small spot on the earth's surface, Northwestern Europe. Later beginning around 1880 and accelerating after the 1890's there was a big change in immigration patterns. Millions of Russian and Polish Jews, Italians, Greeks and others flooded our large Northern cities. This created massive problems of housing, jobs and schooling. Since most of the New Immigrants tended to bunch together they were slow to adopt to American ways. Some unfortunately tried to make America into the ways of the Old Country. This is how Communism, Socialism, Radicalism, Anarchism and Cosa Nostra-ism became established in our large cities. These people had our freedoms handed to them on a platter, but some did not want to accept. When the Culture Distorter tells us that the immigration laws discriminate against Southeastern Europeans we must remember that America never had an immigration act until 1921. In other words for almost 300 years the Southeastern Europeans could have come to America but they did not. The first immigration laws were passed to reflect the composition of the people who founded and developed America, just as laws of Italy, Greece and Israel are promulgated to reflect the religious, racial and cultural compositions of those countries. The Immigration Act of 1921 was also passed to keep out mental and physical defectives and subversives. A large number of these "second class citizens" were encouraged to come to America by politicians in their own countries.

Do countries in Asia or Africa encourage White Europeans to settle in their lands? The contrary is true, not only have most of the White people been expelled, but their property in many instances has been confiscated.

What are the other "democratic" countries of Europe doing? Germany has one million foreign workers, one-third of the Swiss work force is foreign, and France has a large foreign work force. With the exception of the latter, families are not allowed in most instances to accompany the workers. These foreign workers are considered temporary. Contrast that with the insane Johnson proposals. Last year De Gaulle made an agreement with Ben Bella which virtually excluded Algerian immigrants. When illiterate, stone-age Africans began flooding Paris the government quickly enacted legislation which choked off all immigration. French newspapers said that Paris would not become "another Harlem," and it didn't.

Great Britain had an "open door" policy on immigration much like Johnson's. Ten years ago there were only 80,000 Negroes in all of England. Today there are 800,000. Thousands of illiterate, unskilled, and indigent Indians, Pakistanis, and West Indian Negroes flooded in like lemmings rushing to the sea. This tide created massive problems in housing, crime and joblessness. Finally the Conservative Government put a halt to the invasion in 1962. Other countries protect their workers. Why can't our government do the same?

THE THREAT TO LABOR

From an employment standpoint one may question whether we ever fully recovered from the Great Depression. In 1940 despite all efforts of the New Deal over 8 million were still unemployed. In 1949 only three years after the end of the war there were 5 million out of work. Truman in one of his more inane statements said that 5 million unemployed was "normal" and that we should live with it. The peak of post-war employment came in 1952 just before the end of Korean War. In that year less than 2% of the work force was unemployed. The main reason for this was the low Depression birth rate. Very few people were entering the labor market. Unfortunately in every recession since 1953-1954 there has been a tendency for the unemployment rate to go higher and higher. In 1961 it went as high as 7% unemployed. President Johnson "pointed with pride" to the fact that we are in the longest peace-time boom in over a hundred years. Unfortunately he failed to "view with alarm" the fact that after 4 years of advancement the unemployment rate is still 5% of the work force. For teenagers it is 15% and for Negro youths it is around 30%. Despite the "longest boom in peacetime," bankruptcies and housing foreclosures continue to mount. The number of jobs in private industry has actually declined, a recent Government report has shown. One can believe that because the decline in the work force in the coal mining, railroad, steel, auto and farming industries has been catastrophic. One authority estimates 2 million jobs a year are being lost to automation. This unfortunately has affected Negroes and Whites least able to cope with the new technology. When Johnson says we must admit millions of scientists and technicians from other countries with "special skills" this should trigger the greatest investigation in the history of the world. America spends more money, both relatively and absolutely, than any other country in the world. There are actually more Negroes in Colleges here than Whites in all of Great Britain. If with all the money we spent on education there are still "shortages of skill" then our educators and law makers have some very embarassing questions to answer. If our people lack "skills" would it not be better to train the unemployed already here? There may be some temporary shortages of doctors and nurses, but these have arisen because of special circumstances. The true facts are that there are no skills in shortage, but they are in surplus. The Defense Department cutbacks have laid off many thousands of qualified scientists. Others still employed are "shaking in their boots" waiting for the axe to fall. Recent evaluations of the Defense Industry by private analysts indicate the cutbacks will continue for the next several years. Finally one must question the very thought of "brain draining" scientists and technicians from other countries, particularly the "underdeveloped" areas. There are 80,000 foreign students in America. Many remain by one reason or another. Very few want to go back to their native countries. Does it make sense for foreign graduates to take jobs from our nationals while 10,000 Peace Corpsmen are out trying to "help the natives" in other countries?

TROUBLE AHEAD

Despite our great problems of long term unemployment and welfare, which seem insoluble, there are other reasons for not increasing the proportions of racial, religious and ethnic groups within a country. Regardless of the hackneyed cliches of the ADL about the U.S. being a "nation of immigrants" and "one big happy family," a study of the history of the major nations shows that minority religious, racial and ethnic groups have often proved to be a bigger problem than a blessing. Russia, Germany, France, Spain, Italy and Great Britain have time and again been swept by internecine warfare. Now that 70% of our population lives on only 1% of the land area can we not expect increased strife? Apparently Johnson learned nothing from the Negro riots last year!

Here are some other reasons why minority groups are often social irritants. 1. They tend to bloc vote for the politician that promises them the most. In 1960 Kennedy circulated among the Big City Bosses, a "Catholic can win," tract. Posing as a member of a minority group, he did win. Our winner-take-all electoral system actually gives bloc voters a greater strength than their relation to the population as a whole. 2. Minority groups become security risks. In both wars German agents tried to subvert their nationals in this country. In the second war it was thought necessary to put Japanese-Americans into concentration camps. There is another aspect to the security problem. Minority groups try to influence foreign policy. We know that in World War II the Jewish group was most rabid for entry into war. Due to their control of international finance and their influence in newspapers, radio and cinema, they exercised an influence far beyond their number in the population. 3. Relatives in the "old country" are threatened with torture by agents to gain cooperation from their kin in this country. 4. Minority groups sometimes develop "grudges" or feel that they are "second class citizens" in their host country. This sometimes leads them to an attempt to "get even" by attempting to shoot the head of state or by outright subversion. Many people would be surprised to know that the assassin of McKinley and the attempted killers of Theodore Roosevelt, Franklin Roosevelt and Harry Truman were all foreigners. Oswald could also be considered a foreigner since he went to Moscow and renounced his citizenship and by his diary became a paid agent of the Soviet Secret Police. The question of outright subversion is tragically the story of one minority group. Emma Goldmann, Leon Trotsky, Harry Dexter White, the Golds, the Greenglasses and the Rosenbergs are just a few names of the people to whom we gave haven and were kicked in the teeth by betrayal.

HOW TO WIN

Previously I have shown that from a logical assessment of our past and present economic and employment con-

ditions the "open door" immigration policy advocated by Johnson would be unbelievable disaster in a few short years. In no other country in the world could the head of government seriously propose such a nihilistically insane law. That, unfortunately, shows how far down the road to surrender we have gone to appease the "one worlders," racial and religious "pressure groups" and other Left-Socialist crackpots.

Present conditions offer Conservatives and Constitutitonalists a chance to advance some constructive proposals for alleviating the crushing burden of welfare and unemployment. First write to your representative of Congress. Tell him to vote against the Johnson "genocide" immigration bill and that you don't want a card carrying Chinese Communist coolie from the "Asia-Pacific triangle" for a next door neighbhor. It's later than you think. The job you save may be your own! Secondly, write to the Senators in your state giving the same information as above. Thirdly, write to the Chairman of the Congressional Committees on Immigration and give your reasons for opposing the bill. Here are the Committees to write:

1. Honorable James O. Eastland, Chairman; U. S. Senate Judiciary Subcommittee on Immigration and Nationality, Washington, D. C.

2. Honorable Michael A. Feighan, Chairman; Joint Congresional Committee on Immigration and Nationality Policy, United States Congress, Washington, D. C.

After writing to your Congressmen and Congressional Committees you should also write to the newspapers in your area. Get your friends to write also.

There is imperative need for a complete reform of our Immigration Laws. For the last 30 years America has had a larger absolute and relative rate of unemployment than any other industrial nation. The fact that the unemployment rate and the number of people on welfare has increased in every recession since, even though total production has advanced, should be a danger sign to all. One shudders with horror to think what will happen in the next recession. By a curious coincidence the number out of work, about 4 million, just equal the immigration in the years 1946-1963. Until our unemployment and welfare rolls are drastically reduced we should stop all immigration. The present influx should be cut down to no more than 40,000 a year. This should come primarily from Europe. In order to cut down the crushing welfare burden serious thought should be given to independence for Puerto Rico and to allow the Negro to return to his homeland.

EDITORIALS *(Continued from page 3)*

the first civilian concentration camps (in the Boer War), so it was Britain who made the "grand decision" to unleash unrestricted air warfare upon civilians, And one of the "Four Freedoms" for which the Allies poured out their lives and treasure, he told us, was "Freedom From Fear!"

But Churchill could even keep his people amused during the War. Hitler was such a beast, he assured them, that he would get down on all fours and chew the rug when he was angered!

A BETTER PROPAGANDIST

Perhaps the most famous "Churchillism" is his phrase "iron curtain," which he is supposed to have coined in his famous Fulton, Missouri speech. Even this is a fraud. The phrase, "iron curtain" was coined by an even better propagandist, Dr. Josef Goebbels, some three or four years before Churchill plagiarized it!

Churchill's real humbuggery can perhaps be demonstrated best by his famous assertion that he "had not become the Queen's first minister to preside over the liquidation of the British Empire"! This statement is probably the most morbidly funny in all of history, for this is precisely what he did, of course. From the moment he took the lead for the forces of Culture Distortion and Culture Retardation in drumming Europe into a War which could end only in a European defeat and which was, more specifically, totally opposed to England's best interests, he made inevitable the end of the British Empire, even as Hitler had predicted. Churchill thought that he was following in the great tradition of British statesmen; it was his and the world's tragedy that he was partly right, but that the Twentieth Century was too old for more of Britain's shortsighted "balance of power" brand of bloody politics; and that Churchill, half humbug and half blind, could not conceive of the new, European era that had come upon the West. He was vain and stupid; an adventurer without the capacity of any fourth-rate statesman to see the probable results of today's acts.

Churchill's gifts were used almost exclusively in the service of those forces of Culture Distortion which seek to keep the West divided and conquered. His life is a study in wickedness and humbuggery as vast as the millions of tons of inked paper and gas which have been belched out by the "free press" since his death, singing his praise. We do not wonder that he is praised for his life's work for we believe him to be the epitome of the criminal who would work any harm against the West, whether it comes to the despoilation of honest Boer settlers in South Africa or the more sophisticated spreading of lies and hatred against the one force in the world which could stand against the onslaught of Communism.

Churchill has gone and we say, good riddance! And even though there are today a hundred of his type standing in his place, and even though the "free press" will joyously sing the praises of these criminals even as it has done so for Winston Churchill, we yet know that the Destiny of the West cannot be aborted by Churchills. It can be retarded but hardly stopped. The works of the Churchills and Roosevelts can only make the eventual triumph of the Spirit of the Age that much more definite and thorough. Let Churchill, monument to ruin that he was, serve as our gauge of victory. When the West sees him in his real place in History, then will we be secure. But so long as our people are forced to respectfully bow their heads before his ugly memory, so long will we remain enchained to those spiritual and intellectual forces which command our degradation and guarantee our destruction.

REPATRIATION: SOLUTION TO A PROBLEM

By DREW L. SMITH

A practicing lawyer in New Orleans, Mr. Smith has long been associated with Conservative causes. After the death of founder John U. Barr, he assumed the directorship of the Federation for Constitutional Government. He is a Contributing Editor of WESTERN DESTINY *and an author on many political and social subjects.*

In this article, Mr. Smith analyzes the history and the practicality of the Repatriation idea, and concludes that there is no other solution to this problem.

The most outstanding nature of a race problem is its gnawing persistence, no matter what may be done to alleviate that problem. One so-called reform leads to others, but the perplexing question remains unsolved, often in a more aggravated form.

Abolitionists thought the end of Negro slavery would eventually lead to the solution of the racial question. Integrationists now believe that the complete destruction of segregation will result in the elimination of the race issue. *Yet as integration increases the problem of race remains amid the wreckage of some of our most basic freedoms and honored customs.* Indeed, it is abundantly clear that the closer races come together in daily contact the greater grows the racial problem. What then is the solution to the problem of race?

Senator Theodore G. Bilbo in his book, *Take Your Choice: Separation or Mongrelization,* concluded that there were only two permanent solutions to any race problem, either a separation of the races or amalgamation. *There is, however, but one permanent solution to that problem, the physical separation of the races.* That amalgamation is not the answer to the question is best evidenced by Haiti, where a complete interbreeding of the White and Black races has occurred over a long period without the problem of race being settled. Indeed, racial friction continues to be the fundamental basis of the turmoil and chaos that endlessly prevails in that country as the blacks and mulattoes struggle for ascendancy.

THOMAS JEFFERSON AND THE NEGRO QUESTION

Viewing the problem of race in America, as a result of Negro importation, we find the serious advocacy of Negro emigration by highly responsible sources as the answer to that question. After 1800, in Virginia, interest developed to the point where the Virginia legislature requested Governor James Monroe to enlist the support and aid of President Jefferson regarding the purchase of a tract of land on the west coast of Africa, or other foreign place, for a haven of free persons of color.

Jefferson was very receptive to such a proposal having been much interested for a long time in the deportation of American Negroes. In consequence, he requested Rufus King, the American Minister to the Court of St. James, to obtain English permission to send them to Sierra Leone. This plan was not carried out, but Jefferson never lost his interest in Negro colonization, writing on January 21, 1811, *"Nothing is more to be wished than that the United States would themselves undertake to make such an establishment on the coast of Africa."*[1]

THE AMERICAN COLONIZATION SOCIETY

As a result of the Virginia legislative action and the growing interest in the Negro deportation idea, the American Colonization Society was formed in 1817. To strengthen the effectiveness of the Society such famous men as Charles Carroll of Carrollton, a signer of the Declaration of Independence, Henry Clay, John Marshall, William H. Crawford, John Randolph, Lafayette, Daniel Webster and Andrew Jackson were named to high office in the organization, and for several years ex-president James Madison served as its president.

In addition to securing the support of prominent leaders, the Colonization Society sought the aid of religion and patriotism urging, "every minister of Christ, as he values his country or his race, the cause of humanity, or the cause of God, to preach on the subject of the Colonization Society, on or about the Fourth of July next, and invite public charity to its object."[2]

In 1820 the Society sent its first ship to Sherbo Island on the west coast of Africa with eighty-eight Negro colonists. Later on in 1822 a larger tract of land was secured which was called Liberia and the first settlement named Monrovia in honor of President James Monroe. From this beginning some 2,228 Negroes were transported to this territory from 1820-1831. The Society, believing it had demonstrated the practicability of Negro colonization, sought the support of the National Government, presenting a memorial to the Congress in January, 1827, asking that it lend its aid, which unfortunately never materialized. This appeal to the General Government recognized the magnitude of Negro emigration, and had the Federal Government given its assistance and support, the race question could well have been brought to a conclusion in America within a few years,

ending once and for all our most dangerous and ruinous domestic problem. Upon the failure of Federal support the Colonization Society gradually declined in effectiveness although it had performed magnificently, sending all told some 20,000 Negroes to Africa. With the advent of the Civil War, new impetus was given to the cause of Negro colonization for many people felt that this terrible conflict could have been avoided had the National Government assisted in the Negro emigration movement.

ABRAHAM LINCOLN AND COLONIZATION

Abraham Lincoln, the new war-time President, having long been convinced that Negroes and Whites could not live together on a footing of equality, had advocated that free Negroes should go elsewhere. He believed that all free colored people if they desired to go, should be colonized in a climate suitable for them.[3] That Lincoln fully understood the gravity of the Negro problem in America may be seen from his following words, contained in his annual message of December 3, 1861:[4] *"On this whole proposition, including the appropriation of money with the acquisition of territory, does not the expediency amount to absolute necessity—that without which the Government itself cannot be perpetuated?"*

Lincoln consistently connected the abolition of slavery with the re-settlement of America's Negroes outside the United States. This is significantly shown from his famous Emancipation Proclamation where in the second paragraph of this most important declaration he once again expressed his convictions concerning Negro colonization as follows: "And that the effort to colonize persons of African descent with their consent upon this continent or elsewhere, with the previously obtained consent of the governments there, will be continued."[5]

Revealing further his dedication to the subject of Negro emigration, Lincoln in his second annual message, December 1, 1862 proposed the following amendment to the United States Constitution: "Congress may appropriate money and otherwise provide for colonizing free colored persons, with their own consent, at any place or places without the United States."[6]

Pursuant to Lincoln's deep devotion to Negro colonization a Bureau of Emigration was organized in the Department of the Interior with the small sum of $600,000 appropriated to initiate a beginning of Negro deportation. Two attempts to do this were made with the actual establishment of a colony at Ile a Vache, in Haiti, consisting of 453 Negroes transported from Virginia, and the attempt to establish a colony in Colombia. Both of these projects failed for lack of support.

Although Lincoln's efforts did not meet with success, he never seemed to lose hope that his plans would finally materialize. This is clearly evidenced by his return to the subject of colonization even during the last hectic days of the Civil War, when early in April, 1865, just before his death, he expressed himself as follows in a conversation with General Benjamin F. Butler: "But what shall we do with the Negroes after they are free? . . . I believe that it would be better to export them all to some fertile country with a good climate, which they could have to themselves."[7]

In view of Lincoln's recurring interest in Negro colonization and the great importance he ascribed to it, there can be little doubt if he had lived, that he would have made a vigorous campaign to enlist the full support of the Federal Government to insure the final success of his plans. With the cares of the war laid aside Lincoln undoubtedly would have devoted a great deal of attention to coordinating the colonizing of the Negroes as a fundamental part of his program to bring about the reunification of the Nation. Indeed, if he had lived the chaos of Reconstruction could probably have been avoided altogether, and with nearly four full years of his second term remaining, he well could have set a national program of Negro colonization into full movement, that would have finally solved once and for all the problem of race in America.

PRESIDENTS FILLMORE AND GRANT FAVORED COLONIZATION

Other presidents of the United States have also been interested in Negro emigration. Millard Fillmore during his presidency expressed his views concerning the dangers arising from the presence of the African race in America. He included his opinion on this question in his annual message to the Congress in December, 1852. Inexplicably these convictions of which the below quotation is a part were deleted from his message and never reached the Congress: *"But after the most anxious and mature consideration of this perplexing question in all its bearings, I confess that I see no remedy but by colonizing the free Blacks, either in Africa, or the West Indies, or both. This, it appears to me, is all that Congress can do . . . it cannot be commenced too soon for the good of the country . . ."*[8]

Ulysses S. Grant also turned his attention to the problem of the separation of the races, advocating a program of Negro colonization. Pursuant to this conviction he negotiated a treaty with San Domingo for this purpose. He expressed himself on this point as follows in his personal memoirs: "It was looking to a settlement of this question that led me to urge the annexation of San Domingo during the time I was President of the United States. . . . I took it that the colored people would go there in great numbers, so as to have independent states governed by their own race."[9]

NEGROES EXPRESS THEIR SUPPORT OF COLONIZATION

Marcus Garvey, a truly black Moses, stands out among the members of his race as having been the greatest exponent of Negro emigration from the United States. Garvey believed in the physical separation of the races and thought the destiny of American Negroes lay in Africa, the home of their ancestors. In furtherance of his beliefs in Negro racial integrity and his conviction that the Negro race should return to Africa to build a mighty civilization, Garvey became intensely active in the promotion of Negro repatriation. He organized the Universal Negro Improvement Association which was dedicated to the resettlement of American Negroes in Africa, and which at one time reported a total of 6,000,000 members.

To transport Negro emigrants to Africa, Garvey attempted to establish a steamship company, called the

Black Star Line. This company unfortunately never functioned as a result of Garvey's deportation to his native Jamaica, following his release from a Federal Penitentiary, where he served part of his sentence under a conviction for what was considered to be a fraudulent use of the mails to sell stock in the Black Star Line. With Garvey no longer in a position to lead his repatriation movement it greatly declined in strength and effectivenes.

It is interesting to note that although Garvey's movement failed, it nevertheless attracted to its cause the attention, enthusiasm and membership support in his organization of over one half of the Negro population in the United States at that time (1925). Had Garvey been able to carry on the direction of his organization there is every reason to believe that a great many Negroes would have left the United States to make their permanent residence in Africa.

United States Senator Theodore G. Bilbo, took a lifelong interest in Negro colonization, fixing more attention on the Republic of Liberia for this purpose than had been shown since its establishment, as a result of the efforts of the American Colonization Society. Bilbo managed, over a period of many years, to secure the signatures to petitions of more than two and a half million Negroes appealing to the Federal Government to help them migrate to their native Africa. To gain the support of the National Government, he introduced a Bill in the United States Senate on April 24, 1939, called the Greater Liberia Act. S. 2231 which provided in detail for the voluntary resettlement of American Negroes in Liberia. This Bill was never enacted into law, as any chance of its being passed was prevented by the turbulent years just before World War II, the War itself, and the death of Senator Bilbo shortly thereafter.

Highly significant and indicative of Negro interest, in their resettlement in Africa, is the great number of individual Negroes who supported the repatriation plans of Senator Bilbo, and the several Negro organizations working for the colonization of their race. Prominent among these groups is the Peace Movement of Ethiopia that obtained the signatures of 400,000 Negroes to a memorial sent to President Roosevelt in 1932, which stated in part . . . Given an opportunity in our ancestral Africa, the knowledge of farming and of simple farm machinery and implements, which we have acquired here would enable us to carve a frugal but decent livelihood out of the virgin soil and favorable climate of Liberia . . . President Roosevelt unfortunately took no interest in this appeal, which could have opened the way to the support of the Federal Government for Negro colonialization.

Following Senator Bilbo's efforts to colonize the nation's Negroes in Liberia, United States Senator William Langer introduced in the Senate Bill S. 276 designed to aid persons in the United States desirous of migrating to Liberia for permanent settlement. This Bill was introduced in behalf of the Universal African Nationalist Movement, Inc., an organization supporting Negro colonization. It also has the support of the Universal Negro Improvement Association, which has submitted to the Congress a petition signed by more than 2,000,000 Negroes requesting Federal assistance for those wishing to migrate to Liberia.

THE LANGER BILL

On January 22, 1957 Senator Langer introduced a new Bill S. 759 also providing for aid to persons desirous of migrating to Liberia. This Bill would create a commission to be known as the Liberian Migration Commission. The Commission would have the power to employ necessary personnel and make provision for the necessary supplies, facilities and services to carry out the provisions and accomplish the purposes of the Act. *It is interesting to note that the Langer Bill applies only to those who may qualify as eligible for citizenship in Liberia, for the Constitution*[10] *of that country provides that only Negroes may become citizens.* This proposed law has been referred to the Senate Foreign Relations Committee, and hearings have been held before the Senate Foreign Relations Sub-committee by Senator Russell B. Long of Louisiana who favors the measure. Senator Long also plans to introduce his own Bill, providing transportation for those persons who prefer to live in Africa. The new Langer Bill also has the support of the above referred to Negro organizations, in addition to others in various parts of the country.

Importantly, it is not only American Negroes who are receptive to the idea of their repatriation to their African Fatherland. Their African brothers are also interested in their returning to the land of their forefathers. An Associated Press report appearing in the New Orleans States-Item of March 22, 1962, states as follows: "President William V. S. Tubman said today the government has been asked by the National Baptist Convention of America, Inc., to grant 100,000 acres of land on which young American Negroes could settle. Dr. John Taylor, vice-president of the convention and president of the New England Baptist Training Union of America is now in Monrovia conducting negotiations with the Liberian Government."

On a broadcast over radio station WNOE in New Orleans, Louisiana, on May 21, 1960 an ambassadorial delegate from Somalia (formerly Italian Somaliland) stated that his new country, which had just obtained its independence, would welcome American Negroes who would desire to establish permanent residence there.

A PLAN FOR NEGRO COLONIZATION

These two Negro nations in Africa, one the old Republic of Liberia, and the newly independent Somalia could open the way for the recently emerged, and rapidly emerging African nations, to accept each an annual quota of American Negro colonists according to their respective capacities, considering their size, population and other essential factors. For example, Liberia, with an area of 43,000 square miles and a population of 2,500,000 could very easily accommodate another 2,500,000 additional inhabitants. Ghana with 91,843 square miles, and a population of 6,691,000 could comfortably absorb another 1,000,000 people. Smaller countries with fewer people, like Togo, could participate in such a program with a lesser number of settlers.

Considering that the American Negro population is 18,871,831, as reported by the United States Census of 1960, it may be observed that the below listed African

nations could receive the entire Negro population of the United States within twenty years, without disproportionate strain on any one nation, by accepting the annual quota of colonists appearing opposite the name of each country:[11]

Country	Area— Sq. Mi.	Population	Annual Quota
Liberia	43,000	2,500,000	150,000
Congo	904,757	13,821,000	100,000
Ethiopia	398,350	22,000,000	25,000
Ghana	91,843	6,691,000	25,000
Sierra Leone	27,925	2,500,000	15,000
Niger	490,000	2,600,000	100,000
Nigeria	373,250	34,296,000	50,000
Tanganyika	362,688	9,238,000	10,000
Cameroun	166,880	3,225,000	50,000
Dahomey	44,290	1,720,000	25,000
Chad	495,000	2,580,000	55,000
Senegal	76,000	2,260,000	50,000
Gabon	102,290	410,000	50,000
Guinea	96,865	3,000,000	25,000
Ivory Coast	127,520	3,200,000	75,000
Mali	450,000	3,708,000	50,000
Somalia	262,000	2,500,000	25,000
Sudan	967,500	10,262,674	35,000
Togo	21,893	1,440,000	10,000
Upper Volta	105,000	3,500,000	25,000
Malagasy	228,000	5,200,000	25,000
Rwanda and Burundi	20,540	4,700,000	10,000
Uganda	93,981	6,683,000	15,000
Annual Total			1,000,000

By providing for the distribution of American Negro colonists among the African countries, as shown above, no one country would be overburdened with emigrants, making the problem of their resettlement much easier. Each nation would receive over the years its fair share of the settlers until all were absorbed. This entire program of Negro resettlement could be handled by the Commission, provided for in the Langer Bill, with the previously obtained consent of each nation in agreement with the plan.

THE COST AND FEASIBILITY OF COLONIZATION

The cost of the proposed resettlement of American Negroes in the countries named, though enormous, could be well begun on a substantial scale if the United States would contribute to it a sum equivalent to that which was given in foreign aid by this Nation to Communist countries alone during the period July 1, 1945 - June 30, 1957, shown in the below table:[12]

Country	Total
Albania	$ 20,444,000
Czechoslovakia	215,410,000
East Germany	17,339,000
Hungary	31,938,000
Poland	442,698,000
Soviet Union	687,929,000
Yugoslavia	836,354,000
Total	$2,252,112,000

Moreover, the emigration program could be further assisted by the use of the President's Asian Fund, in the amount of $61,247,000 which was unexpended as of June 30, 1960[13] plus the $1,432,000,000 the Federal Government was seeking to spend during just two years, 1961 and 1962 for Federal Aid to Education.[14] May it also be noted there were unexpended funds from previous years in the foreign aid program amounting to $4,713,665,000 up to June 30, 1960,[15] which also could be provided for colonization. If sums like the above, totaling $8,459,024,000 were made available for Negro emigration it would necessarily give tremendous impetus to its development. The above sums of money do not, of course, include the huge amounts that would be saved, for instance, in all phases of social security as the emigrants departed. These savings could also be used to help defray the cost of colonization.

There can be no question that the United States has the financial capability of carrying to a conclusion the resettlement of American Negroes in Africa, when it is remembered that this country has poured $82,730,000,000 into the foreign aid program from 1945 through 1960.[16] If only one-fourth of such a sum of money was used for Negro Repatriation calculated on the basis of $1,000.00 per person, it would cost a total of $19,000,000,000 to colonize America's Negroes figuring their population on the basis of 19,000,000.

THE TIME FOR COLONIZATION IS NOW!

Considering the ceaseless friction in the United States between the White and Negro races, and believing that not even the calamity of racial amalgamation would eliminate these conflicts, or even check their increase, it is essential that the Congress hasten to enact into law the Freedom Law, as explained in WESTERN DESTINY, *December, 1964, or similar legislation.*

From the viewpoint of the Negro, both in America and in Africa, the time for American Negro colonization in the continent of his origin has rarely been more propitious. The emergence of the new African Negro nations affords American Negroes the magnificent opportunity to become a part of this development, and with it to reassert his African personality in his ancient homeland. For the first time American Negroes are offered the chance to proudly associate themselves with their African racial brothers in the development of their rising new nations. This growth of new independent Negro nations gives the American Negro a far greater incentive to return to Africa than the hundreds of thousands of Negroes who liberally gave of their money to Marcus Garvey for the creation of a Black Star Line of vessels that would carry them to an Africa which was then almost exclusively owned by White nations. Then only the free Republic of Liberia* beckoned and now nearly all of the vast Central African area stands free and independent.

Those few Negro expatriates from the United States already living in West Africa are being received as long-lost brothers who have returned after their long pilgrimage to America. The African Negro realizes that

(Continued on page 18)

OWNERSHIP OF TERRITORY AS A FACTOR IN HUMAN EVOLUTION

By SIR ARTHUR KEITH

My inquiries of 1916[1] left me convinced that early mankind had been separated into small social units or groups; another surmise also proved true—namely, that each group, so far as information was available or could be obtained, lived on a delimited area of territory of which it counted itself the eternal owner. Why did I make this surmise? It was because I had conceived that if a group were to work out its evolutionary destiny, to develop its germinal potentialities, it must not only be kept from other groups, but must remain anchored to its homeland for a continuity of generations. Ownership of territory would provide both these conditions.

How far my fellows were from sharing by beliefs may be illustrated by an extract from an address given in 1921 by one of the leading anthropologists of my time—Sir Baldwin Spencer:[2]

"The extraordinary number of tribes (of Australia), each with its own dialect and occupying its own country, is one of the most difficult things to explain in Australian ethnology." The conditions which my colleague found so difficult to explain were just those which I had been in search of in 1916; they are essential parts of the machinery of group evolution.

At the time this is written (February, 1945) naturalists throughout the world recognize that group ownership of homeland—territorialism—is not a human prerogative, but pervades the whole of the animal kingdom. Early interest in this subject was certainly stimulated by Howard's observations on bird territories.[3] Our present knowledge of this subject, as far as animals in general are concerned, has been summarized by Dr. Julian Huxley,[4] and by Professor Allee,[5] so there is no need for me to touch on it, save to give one instance which illustrates the close similarity there is in the arrangement of bird and human territories: "Chaffinches in the southern U.S.S.R. can be distinguished solely on the basis of variation in song; they are divided into well-defined populations, each confined to a given area."[6] I am tempted to correlate variations of song in bird groups with variations of dialect in human groups.

My friend Dr. Walter Heape (1855-1929), who made many important additions to our knowledge of the sexual processes in animals, became interested in his later years in their migrations, hoping to trace a connection between the migratory impulse and the state of the sexual system. His inquiries led him to study the opposite of the migratory impulse—the tendency of animals to cling to their homelands. After his death in 1929 at the age of seventy-four, the data he had collected were edited and published by Dr. Marshall.[7] Two extracts from this work will put readers in touch with Dr. Heape's main conclusions: *"What I aim at emphasizing is the fact that within the area over which a species is distributed, separate bodies or, as I shall call them, colonies of that species, occupy definite parts of that area, and rarely, if ever, leave that territory"* (p. 30). The above extract relates to animals in general; the next bears on the law of territory as it affects man: *"In fact, it may be held that the recognition of territorial rights, one of the most significant attributes of civilization, was not evolved by man, but has ever been an inherent factor in the life history of all animals"* (p. 74).

I may usefully supplement these quotations, with which I am in complete agreement, with observations made by various authors bearing on the delimitation of tribal territories. Canon Pythian-Adams, describing the Arab tribes of the region of Mount Sinai, reports: "Even today the limits of tribal territory are laid down with remarkable clearness."[8] Spencer and Gillen, in their account of *The Northern Tribes of Central Australia* (1904), record "that from time immemorial the boundaries of the tribes have been where they are now fixed." After noting the diversity of the dialect spoken by the native tribes of Tasmania, Mr. Norman Walker adds: "Groups kept to their own territory; trespass meant war."[9] The following quotation from Malinowski refers to the village communities of the Trobriands: "The roaming grounds of every group are subject to exclusive, although collective, rights of this group."[10] The identification of a tribe with its territory is shown by the Arab custom of using the same name for territory as for tribe; the ancient Greeks had a similar custom.[11]

THE FRONTIER

Man is the only animal that surrounds his territory by a delimited frontier; a frontier is, to him, a matter of life and death; he regards it with a sentiment which is almost religious in its intensity. "To infringe boundries of a neighbouring tribe," writes Keane, "is to break the most sacred law of the jungle and inevitably leads to war."[12] Every tribal boy has to learn from his elders the limits within which he may roam and hunt, but there is something inborn in a boy's nature which makes him eager for such learning. At what point of his evolution man turned a frontier-maker we can only guess; certainly his faculties of conscious observation and of reasoning must have made a considerable advancement towards their present degrees of proficiency. Anthropoid apes, although they confine their wanderings within a locality, have no sense of frontiers. The street dogs of Constantinople are said to have had a sense of territory and to have resented trespass; wolf-packs are also credited with a similar par-

tiality.[13] Baboons resent intrusions on the places where they sleep and breed,[14] but this is rather a manifestation of a sense of "home" than of territory. The robin resents the rival who trespasses on his "home" territory.[15]

The penalty inflicted on an uninvited or unaccredited stranger who crossed a tribal frontier of aboriginal Australia was death; all authorities are agreed on that. It was also the law in primitive tribal communities in other parts of the earth. One can understand why a tribe should resent and repel invasion of its territory by another tribe; if it did not, then independent tribal life came to an end. That a tribe should seek to protect its game and the natural produce of its land is also understandable; if it did not, it would starve. But why this resentment against a single intruder? Here, I think, we are dealing, not with a trespass of territory, but with a trespass on the tribe or community. We shall see, when we come to deal with the manifestations of "group consciousness," that animal communities of all kinds resent the advent of "gate-crashing" strangers. It is to this ancient category of instinctive animal reaction that I would assign the practice of the Australian aborigine towards strangers. A group that was destitute of this reaction would be liable to germinal contamination.

What are the bonds which bind a primitive group to its territory? Every group, being surrounded by other groups, each jealous of its territory, may be said to be hemmed in, and thus confined to its territory. This is a negative bond, but there are also those of a positive nature. There are mental bonds; a deep affection binds a group to its soil. Radcliffe-Brown, who visited and studied the tribes of Western Australia,[16] has this to say about the attachment of a native to his locality: "Just as the country belonged to him, he belonged to it . . . wanted to die in it." So with the Bushman of South Africa; "he is strongly attached to his territory."[17] Malinowski described these bonds in purely objective terms. "The Australian tribe," he wrote, "is bound to its territory by tradition, totemic cult, and initiation ceremonies."[18] Now, these terms are true as far as they go, but they leave out the main element of the bond—the ready, passionate response made by the Australian lad to his elders when they expound to him the sacredness of their soil. Love of one's native soil is the basal part of partiotism, and will be dealt with when that subject is considered. Affection for locality of birth is instinctive in all social animals.

Tribes are bound to their territory by a peculiarly human bond. Spencer and Gillen[19] note that Australian tribes never invade the territory of a neighbour, and explain their behaviour thus: "No such idea ever enters the head of the Central Australian, because he belives that every territory is the home of the spirit ancestry of its original owners and is therefore useless to any one else." The belief that gods and ancestral spirits are endemic in their soil is held by tribal peoples in many parts of the world—in Melanesia, in North Burma, in India, and in West Africa—such peoples being thereby bound to their territories. There is a well-known Biblical record of this belief: "The nations which thou [the king of Assyria] has planted in the cities of Samaria know not the manner of the God of the land."[20] The Marquis of Halifax (1633-95) touched the same theme when he declared there was a "divinity in the soil of England."

So far I have been giving my reasons for believing that in the primal world human groups were rooted to the soil. If that had been the case—as it appears to have been in aboriginal Australia— then an enterprsing group, multiplying in numbers and in power, would have had no advantage over its static neghbour. It was otherwise among the tribes of Gaul and ancient Germany; tribes were normally bound to the soil, but from time to time a different and dynamic mood arose in them, which compelled them to pull up their roots and, by conquest, win a new abode. For progressive evolutionary change both moods are needed: the steadfast mood which anchors a group to its territory, and the impetuous mood which urges change. I assume that both of these moods had their place in the primal world of mankind. The exodus of a people had a likeness to the mass migration of animals, a subject in which Dr. Heape was greatly interested and of which he wrote:[21] "There is surely some nervous excitment attending the proceeding, both during the preparation for exodus and during the progress of the journey. In some cases it would seem that a condition of hysteria is reached."

THE DEAD SOULS

In support of the soil-bond I might cite Walter Scott's patriotic lines:—

> Breathes there the man, with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!

But were I to bring Scott forward as a witness, I know that there are hundreds who would answer that, not only was their "soul dead," but, so far as concerned their native land, it had never been alive.[22] Patriotism, they declare, is an acquired passion. I agree with them. If I had been born in Ireland, I would have been a patriotic Irishman; if in France, a partiotic Frenchman. But I could have been neither unless I had been born with that in me which answers the call of the soil.

Yet I know that such is not the whole truth of this matter. Many of those who decry patriotism are moved by the high ideal that seeks the union of all peoples in a universal whole. There is, I admit, imbedded in human nature, a vague longing to lift the spirit of fellowship above the narrower limits of tribe, nation, and race, and this feeling seeks to replace the patriotic spirit. Human nature, as we shall try to prove in a future essay, is dual, and in patriotism versus universalism we have a contradiction which man's dual mentality makes possible. I ought to add that the spirit of patriotism—love of the soil—may die of starvation in the hearts of those born in great cities.

It has always seemed to me a curious thing that Darwin, who was the first to observe the limitation of groups of primitive humanity to definite tracts of land, should never have attributed an evolutionary significance to his observations. His studies were made in December, 1832, when the *Beagle* landed in their native habitats three young Fuegians who had wintered in England to learn

the ways of civilized man.[24] "The different tribes," wrote Darwin, then in his twenty-fourth year, "have no government or chief, yet each is surrounded by other hostile tribes, speaking different dialects, and separated from each other only by a deserted border or neutral territory. . . . I do not know anything which shows more clearly the hostile state of the different tribes than these wide borders or neutral tracts."

HOME-LOVING APES

In the preceding essay I gave a quotation from Dr. Carpenter[25] to the effect that territorialism existed in all kinds of Primates which had been examined for this condition. We may presume, I think, that all the genera which emerged from the primate stem were subjected to group evolution, and that territorialism was in existence long before the differentiation of mankind. "The chimpanzees," records Dr. Heape (p. 67), "are, in fact, home-loving like all apes, and do not forsake the place in which they were born unless under special stress of circumstances." Dr. Carpenter also noted the fact "that gibbons are intolerant of trespass by other gibbons"—evidence that this anthropoid has a sense of territory. Professor Hooton of Harvard is one of the few writers who have discussed the possibility of a relationship between territorial grouping and evolution. After a review of the group distribution of Primates, he adds the following passage:—

> It would appear that this primate tendency to maintain territoriality must be closely bound up with the differentiation of races, and varieties, and even species, by selection and inbreeding. . . . Further, it would seem necessary to postulate some such innate or acquired habit . . . to account for the early differentiation of the physical varieties of races of mankind."[26]

I quote this passage as evidence of the large measure of agreement there is between Professor Hooton and myself as to the part played by territory in the process of evolution.

When dealing with the division of primitive mankind into small groups, in the preceding essay, I alluded to the light that archæologists are throwing on this problem (p. 26). Here I would add other instances where excavation of ancient sites provides evidence of localism and, presumably, of territory. For example, Mr. T. T. Paterson when examining stone industries (Clactonian, Ievallois) which have an antiquity of perhaps 100,000 years found evidence of "local industrialism."[27] Leslie Armstrong, in his investigation of tools of cavemen of the Upper Palæolithic period, observed that "industries display local differences."[28] Hubert records that in Loraine tribal fortification of the early Iron Age can still be detected;[29] and several other instances might be cited.

At the beginning of this essay I noted the fact that my contemporaries were reluctant to accept the idea that primitive societies were small and stationary.[30] They were impressed by the migratory tendencies which have pervaded so many peoples during historical times, and they assume that this had also been the case with early men. I have indicated my reply to this objection in an earlier essay. They were also impressed by the belief that nomadic peoples knew no bounds. As regards this matter Dr. Heape came to the same conclusion in 1929 as I did in 1916. "The great majority of nomadic peoples and nomadic animals," he affirmed, "roam only over a definite territory."

Perhaps the chief obstacle to the acceptance of my doctrine was the belief that then prevailed among anthropologists—namely, that the original groups of mankind were formed on the basis of kin—of blood relationship—and that it was at a later date that territory became a bond. The advocates of the priority of kin had the powerful support of Sir Henry Maine, Durkheim, Andrew Lang, Marett, and of many others.[31] On the other hand, men like Haddon and Rivers, who based their opinions on observations made in the field and among primitive peoples, were convinced that, from the first, human groups were based on territory. From the evidence now available we cannot any longer doubt that the bond of territory is infinitely older than that of kin. The anthropoid mother knows her young child; there is some evidence that she even recognizes her children until they reach a certain age, but man is the only animal that can trace blood relationships and is therefore capable of constructing genealogies. Man must have reached a considerable degree of mental capacity before he became genealogist. I would hazard the guess that man marked out frontiers before he constructed genealogies. And yet the fact remains that there are peoples in the world of today who are devoid of territory and yet maintain their solidarity.

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Books

TRUTH ON WAR CRIMES

By AUSTIN J. APP, Ph.D.

POLITICAL ASSASSINATION: THE LEGAL BACKGROUND OF THE OBERLAENDER AND STASHINSKY CASES, by Hermann Raschhofer. 231 pages. Available in U.S.A. from Boniface Press, 5353 Magnolia St., Philadelphia 44, Pa. $1.

Professor Oberlaender, former Bonn Minister of Expellees and now member of the Bundestag, is an acquaintance of mine. Therefore, what is called "The Oberlaender Case" from the beginning had my attention. The book illustrates frighteningly how the Communists will simply fabricate charges against any opponent important and brave enough to impede their plots.

There are many facts in the book which should be widely understood. This would help the peoples of the West to withstand the "hate-Germany" propaganda campaign which is perpetually waged against the German people, so as to permanently divide Europe against itself.

Here are some passages taken from the book:

When on June 22, 1941, the Wehrmacht invaded Russia, Moscow ordered all political prisoners evacuated "eastward at any price." When the German advance was too fast "to follow this order, shootings of prisoners started." (p. 47)

After German troops on June 30 entered Lwow, for example, the townspeople, looking for their imprisoned relatives, found "in three prisons of Lwow, mountains of male and female corpses, which were horribly mutilated. . . . The number of people killed . . . may be estimated at about 3500." (p. 41)

"Generally, all these bodies showed heavy and multiple injuries. . . . Many of the women had been raped, their breasts had been cut off. Also, the private parts of males had been the objects of bolshevik perversion." (p. 52)

Thus, we see Communists in action. That is how they raped and murdered in 1945, in Budapest, Vienna and Berlin! So far, the hypocritical Morgenthauists, who once would have had Germany's population reduced 20 million by starvation, and Germany converted into a goat pasture, and who now picket and agitate for more and bigger atrocity "trials" against Germans, have failed to urge any trials at all for the vastly greater and fouler atrocities of our war-time allies!

Other documents show that the Bolsheviks killed many thousands of innocent people before they retreated and that the outraged native population, after the Wehrmacht arrived, wreaked its wrath on local Jews who had cooperated with the Soviets. Of course, these latter atrocities are blamed on the Germans. Even the Katyn Forest massacre was blamed on the Germans. Can this be because the Morgenthauists realize that only West Germany can be shamed—or blackmailed—into paying huge indemnities for any and all atrocities, most of which, it becomes increasingly clear, were not committed by Germany at all!

From another source comes an example of the degree of truth contained in the ceaseless stories about German "war crimes." The Polish doctor, Dering, brought a suit against Leon Uris, the author of *Exodus*—one of the most successful and unreliable pieces of propaganda of the past five years or so. Uris alleged in his book that Dering had performed experiments on 17,000 prisoners in a Nazi concentration camp during the war, and that the "experiments" were made "without anesthetics."

One being faced by Dering in court, however, Uris was obliged to croak a different note and admitted that the

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REPATRIATION *(Continued from page 14)*

the better trained and educated American Negro can be of inestimable value in the development of their new nations.

From the standpoint of the White American the resettlement of the nation's Negroes in Africa would offer the only permanent solution of the Negro problem that has plagued him from the beginning. It presents the only chance for the perpetuation of White civilization in the United States. For the White and Negro American, Negro colonization would insure the racial integrity of both races.

The Repatriation suggestions that have been made here are merely offered as a basic plan or central idea that may be modified or changed, according to developments. The figures as to the amounts of money needed, the time within which the Repatriation movement could be carried out, as well as the emigrant quotas for each African nation may be in need of material amendments, and even drastic revisions, for the carrying out of a sensible emigration program. *The important issue is the adoption of such a project by the National Government with as little delay as possible, so that the Nation may be steered along a path that will lead to a final solution of America's Negro problem.*

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*Ethiopia, a Kingdom, was at that time the only other independent country in Africa.

true figure for experiments was 130 and that they were made *with* anesthetics. Dering won his case but, not surprisingly, was awarded only nominal damages.

One is left wondering, after reading of this case and the many incidents recounted in this book, how many other figures and facts which we have been told relating to so-called "war crimes" have been grossly distorted or even manufactured.

This book proves that the Bolsheviks, even in peace time—or cold war—shamelessly blame their own atrocities on the Germans, or on anyone foolhardy enough to oppose them. And, more terrifying still, they engage in a worldwide system of assassination—sometimes openly, the way a Soviet-trained Oswald shot down President Kennedy, but more often secretly, by hydrocyanic acid so injected that the victim is believed to have died by heart failure! That is how Bogdan Stashinsky by Soviet order shot and killed the Ukranian political exile, Stepan Bandera and the Ukranian author, Leb Rebet. (p. 8)

One finds this readable book enlightening, frightening and shocking. We will ignore these facts to our peril.

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Nietzsche

By STEFAN GEORGE

Stefan George is a remarkable figure in modern German literature, a man of iron will and clear purpose, of extraordinary self-assurance and belief in his own mission to regenerate the modern world. He was able to impress many of Europe's ablest young men with his ideals. The circle of young men around George may perhaps be described as an assembly of men of intellectual interests and ability which had much in common with the circle of young men who surrounded Socrates as described in the Platonic dialogues. This famous *Georgekreis* was made up of notable scholars, artists, and men of letters.

George identifies himself with Dante and Holderlin and promulgates a new decalogue of Nietzschean hardness, pagan beauty, aristocratic conservatism, heroic worship of a leader, admiration of noble and balanced souls, and Platonic friendship in the *männerbund.*

His later volumes of poetry are largely documents of a war against the *zeitgeist,* with which George, like Nietzsche, was wholly out of sympathy. The aim of George's poetry, like Nietzsche's philosophy, is to regenerate the Western Culture through the creation of an elite of the mind.

In this poem the evils of contemporary civilization are denounced implicitly by reference to a great figure who stands in contrast to it.

Low yellow clouds and frosty storms are drifting
Across the hill — half messengers of autumn,
And half of early spring. Was this the wall which
Circled the thunderer — him that had no peer
Among the thousands, smoke and dust about him?
He launched his last, his duller flashes here
Upon a lifeless town and shallow foothills
And left a long night for the longest night.

Do not disturb the dull crowd that trots below.
Why stab the jellyfish or cut the weed?
For a while yet let pious silence reign,
Till the brutes who soil him with their praise
And are still fattening on the musty fumes
That helped to stifle him, first waste away!
But then, you shall live in glory through the ages,
With crowned and bleeding brows like other leaders.

You, the most luckless, fought to set us free.
What destiny oppressed you that you never
Could feast your eyes upon the promised land,
You created gods but to overthrow them,
Dissatisfied with rest or what you built?
You wrecked what in yourself was closest
So that you might yearn for it with new desire
And cry out in aching loneliness.

He came too late who would have pleaded with you:
There is no way across the icy summits
And haunts of ghostly birds! Now this is needed:
Constraint within a circle closed by love.
And when the harsh tormented voice resounds,
A song of praise, into the azure night
Across the surf, we mourn: It should have sung,
This first new soul, it never should have spoken.

Introduction and translation by Frank Meyers

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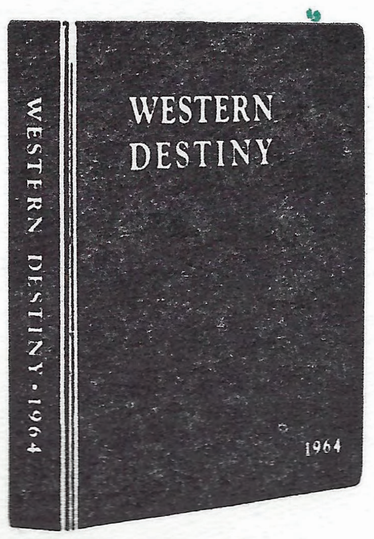

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